A SHORT

CATECHISME CONTAINING THE PRINCIPALL

Grounds of christian Religion, *which who neither will nor* can learne, are not to bee admitted *to the Lords* Supper.

Doctrina Pietatem parit.

EDINBVRGH
Printed by Iohn Wreittoun.

¶ A a b c d e f g h i k l m n o p q r
t v u w x y z &.

¶ *A a b c d e f g h i k l m n o p q r*
t v u w x y z, &.

In the Name of GOD the Father, t
Sonne, and the holy Ghost.

OVR Father which art in Heaven
Hallowed bee thy Name, Let th
Kingdome come, Thy will be don
in earth as it is in Heaven: Give us this da
our dayly Bread: And forgive us our tre
passes, as wee forgive them that trespa
against us; And lead us not into temptatio
But deliver us from evill, For thine is t
Kingdome, the Power, and the Glory, f
ever and ever. So bee it.

OF MANS INTE-
gritie before the Fall.

Queſtion.

Ho created man?

Anſwere.

GOD.

Q. *Whereof created hee him?*

A. Of an earthly body, and a
ule, a ſpirituall ſubſtance endued with his
mage.

Q. *What was this Image in man?*

A. Light of trueth, righteouſnes and ho-
nes reſembling the holynes of God.

Q. *To what end created he him?*

A. To ſerve him.

Q. *Was man then able to ſerve God?*

A. Yes.

Of mans miſery through the Fall.

S man now able to ſerve God?

A. No.

Q. *How ſo?*

A. Becauſe falling in Adam, hee lo
Gods Image and was poyſoned with ſinn
in all his parts.

Q. *How fell Adam in this miſery?*

A. By diſobedience.

Q. *What pertaines Adams fall to thee?*

A. He was the head of mankynd, and w
al were in his loines to ſtand or fal with him

Q. *What breeds this poiſon of ſin in thee*

A. All ſorts of ſin & death on ſoul & bod

Q. *Is nothing of that Image left in thee.*

A. Yes, certaine ſparkes, but to make me
inexcuſable.

¶ 3. *Of mans riſing from miſery begunne*
grace, and perfyted in glory.

HOw art thou made able to ſerve God ag
A. By grace in Chriſt the ſecond *Ada*
Q. *Can thou ſerve him perfectly in this life*

A. Not perfectly.

Q. *How then ſerues thou him?*

A. In ſincerity, if I goe on in grace by d
grees to that perfection, which I hope to ob
taine in glory.

Q. *Cã this unperfect ſervice of thine pleaſe G*

A. Yes in Chriſt, for being in Chriſt, my in

perfections are covered with his perfection.

Q. What then is thy estate in both the Adams?

A. By my fall in the first most miserable, and by my rysing in the second most happy.

¶ 4. *Of the Scriptures which are the rules of Gods service and meanes whereby we are able to serve him.*

How should any mã renued by grace serue God.

1. As he hath commanded in his word.

Q. What cals thou his word?

A. The holy scripture of the old and new Testament dyted by the holy spirit, and penned by the Prophets and Apostles.

Q. Are all things needfull to salvation contained in them? A. Yes.

Q. How many things are thereby to bee noted pertaining to the service of God in the Scriptures? A. Two things.

Q. Which be they?

A. First the chiefe parts of his service, next the meanes ordinary: whereby we are able to serve him.

Q. What are the chiefe parts of Gods service.

A. Faith and the fruits of Faith.

Q. Why is faith put in the first place.

Be-

A. Becauſe without faith it is unpoſſible pleaſe GOD, and all that is done witho faith, is ſin.

Q. *Why are theſe two joyned together?*

A. Becauſe faith can no more be witho fruits, then fire without heat.

¶ 5. *Of Faith and the Articles of our beliefe, the rule of faith.*

Q. *What is faith?*

A. A ſupernaturall worke of the Spir wrought in me by the preaching of thewo whereby my minde is informed, and mi heart aſſured of Gods favour in Chriſt.

Q. *Where is the ſubſtance of our faith to b found?*

A. Largely in the Scripture, and ſhortly our beliefe.

Q. *Rehearſe the beliefe?*

A. I believe in God. &c,

Q. *Whereof entreateth our beliefe?*

A. Of God and his Church.

Q. *What believes thou of God?*

A. That hee is one in nature, and three perſons, the Father, the Sonne, and the ho Ghoſt.

Q. What believes thou of the Father?

A. That he is the Creator, and provident ouernour of all in him.

Q. why calls thou him almighty?

A. Because he is infinit in power, and ruler n Heaven and Earth as hee will, and for my vell.

Q. What believes thou of the Sonne?

A. That hee is IESVS CHRIST, GOD ncarnat, my perfect Redeemer.

Q. Why calls thou him IESVS?

A. Because hee saved all their people from heir sinnes.

Q. VVhy calls thou him CHRIST?

A. Because he is anoynted with the holy Spirit to bee our Prophet, Priest, and King.

Q. VVhy calls thou him GOD incarnat?

A. Because hee is GOD and Man in one erson: conceived of the Holy Ghost, and orne of the Virgin Marie.

Q. How redeemed hee thee?

A. By his most perfect obedience to the aw, and by his death of infinite price.

Q. In what nature dyed hee?

A. In his humane Nature.

Q. How could that death bee of infinit price?

Be-

A. Because he was perfect God & perfect man, without sin in one person.

Q. Why was he man?

A. That he might die, and in that nature satisfie, which had offended God: for there is no remission without blood.

Q. Why was hee God?

A. To uphold the man-hood in undergoing the burthen of Gods wrath, and to give perfection of merit to his obedience for satisfying of Gods justice, and procuring righteousnesse and life to us.

Q. Pertaineth that merit to thee?

A. I believe so, for he as pledge for mee became sinne: who knew no sinne, that I might be made the righteousnesse of God through him.

Q. When rose he, how, and to what end?

A. The third day by the power of his Godhead, to testifie the perfection of his sacrifice.

Q. Where is hee now?

A. In the highest heavens whereunto his man-hood was visibly translated.

Q. Why ascended hee?

A. To prepare a place for me: and to send his Spirit the comforter unto my soule to governe mee.

Q. *What is hee doing there?*

A. Powerfully ruling as Mediator, that is, calling & keeping his own Elect in the estate of grace, and bridling and punishing the wicked, and directing their godlesse proceeding to his owne glory, and well of his church.

Q *How long shall this forme endure?*

A. Till the day of judgement.

Q *what shall he doe then?*

A. He shal judge the quick and the dead.

Q, *what shal be the estate of all thereafter?*

A. God shall be All in All, so he shall be the life of the righteous, through the Lambe, whereby they shall have perfection of glory, and fulnes of joy for ever.

Q. *what believes thou of the holy Spirit?*

A, That he is God, & that he effectually calleth mee.

Q, *what ist by effectual calling?*

A. A separation of me from my cursed estate in *Adam*, & union with Christ my head.

Q. *How works the Spirit thus?*

A, By the preaching of the Gospel, offering Christ to me, and framing my heart by faith to receive him.

Q. *what believes thou of the church?*

A. That

A. That it is the houſhold of GOD, e
lected, redeemed, and ſanctified in all ages
and of all Nations.

Q. *Why is it called the cõmunion of Saincts*

A Becauſe it is coupled to Chriſt her hea
by faith and amongſt themſelves in love.

Q. *What benefits belongs to this church?*

A. Remiſſion of ſinnes heere, and reſur
rection of our bodies, & life eternal hereafte

Q, *What are the parts of this Church?*

A. The militant Church on earth, an
the triumphant Church in Heaven.

Q *Who rules this Church militant?*

A. Chriſt by his Word and Spirit as i
pleaſeth him.

¶ 6. *Of Repentance and the Law, the rule thereof.*

VV *Hat are the fruits of faith?*

A. Repentance and Prayer.

Q. *What is repentance?*

A. A change of the whole man in ſom
meaſure from ſinne to holyneſſe,

Q. *Who works repentance in thee?*

A. The holy Spirit.

Q, *How works hee it?*

A. By ſlaying ſinne in mee through the power of CHRISTS death, and quickning holyneſſe in me through the power of his reſurrection applyed unto mee.

Q. *What token of this working finds thou in thee?*

A. A godly ſorrow for ſin paſt, and a ſpirituall ſtrength to fight againſt it in time to come.

Q. *Are theſe tokens ay alike in thee?*

A. No but ſometimes more, and ſometimes leſſe, and they increaſe but never fully, nor finally periſh.

Q. *What is ſinne?*

A. The tranſgreſſion of the law.

Q. *What is holynes?*

A. A conformity of my Nature and life to the Law.

Q. *How knowes thou ſinne to bee ſinne, and holynes to bee holyneſſe?*

A. By the law.

Q. *what is the Law?*

A. The ten Commandements written by GOD himſelfe, and delivered by Moſes to his Church.

Q. *Rehearſe the Law.*

Hearken

A: Hearken and take heed Israel, &c.

Q. *what is the summe of the Law?*

A. Thou shalt love the Lord thy God wi all thy soul, & thy neighbour as thy selfe.

Q. *How is the law divided?*

A. In two Tables by God himselfe.

Q. *How many are in the first?*

A. Foure.

Q. *what teach they thee?*

A. The only true God, and how hee shou be worshipped aright, freed from all poin of impiety.

Q. *How many are in the second Table?*

A. Six.

Q. *what teach they?*

A. All points of love, and duties of righ teousnes which I ow to my neighbours of a degrees.

Q. *Can thou keep the law?*

A. Not.

Q. *Why?*

A. Because the Law is spirituall, and I b the fall am carnal, and sold under sin.

Q. *what merits thou for breaking of the Law*

A. The curse of God temporall, & eterna on soule and body.

Q. How art thou freed from this curse?

A. By faith in Christ, who is made to me of God my wisedome, Iustification, Sanctification, and Redemption.

Q. How can that bee?

A. Because by faith I am ingrafted in him and in him I am sure to have all things that may please him, and am freed from all things that may displease him.

Q. Art thou freed from keeping of the Law?

A. No.

Q. To what end serves then the Law to thee now?

A. First to shew mee what was my integrity before the fall: Next what is my misery through the fall: Thirdly what is the Holynes I should walk in, being renued through Grace: And last, what shall be my estate in glory.

Q. Then in what estate stands the regenerate man as touching the Law?

A. As to the curse he is freed from it, being in Christ, as to the rule of holynes, therein contained, he is moved by the holy Spirit to delight in it.

Q: In what estate stands the unregener at man?
A. He abides under the curse of the Law, til hee come to Christ, and bee a new man.

¶ 7. *Of prayer, and the* LORDS *Prayer the rule thereof.*

Q. WHat is the second effect of faith?
A. Prayer.
Q. What is prayer?
A. A familiar talking of mans soule to GOD: publickly used in the congregation of the Saincts, and privately with our selves.
Q. How should we appeare before God in prayer?
A. With Faith, and Reverence.
Q. Who teacheth man to pray?
A. The holy spirit.
Q. To whom should a Christian pray?
A. To GOD only in Christs name, assured to bee heard.
Q. What assurance have wee to bee heard?
A. The command and promise of the Father, the Command, promise and mediation of the Sonne, and the sighes of the holy Spirit in us.
Q. After what forme should wee pray?

A. As Christ our Lord hath taught us.

A. *Rehearse the Lords prayer?*

Q Our Father which art in Heaven. &c.

Q. *What containes the LORDS Prayer?*

A. A Preface, six petitions, a thanksgiving, nd a conclusion.

Q. *To what end serves the preface?*

A. To prepare our soules with faith in GODS kindnesse and mercy, and with Brotherly love to pray.

Q. *To what end serves the six Petitions?*

A To teach us what wee should pray for, nd what order we should use in our prayer.

Q. *what should we pray for, and in what order*

A. First wee should pray for things simplie nding to GODS Honour, Next for things ecedefull to us for the same end.

Q. *Touching Gods honour, what should wee ave in the first three petitions?*

A. The beginning, progresse and perfecti- n of his glory. kingdom & wil in al his elect

Q. *when shall this bee done?*

A. It is begunne in this life, and perfyted n the life to come.

Q. *Touching our necessity, what should wee ave in the last three?*

NATIONAL LIBRARY OF SCOTLAND

Things

A. Things belonging to our naturall life, & spirituall life.

Q. what belongs to our naturall life?

A. Bread and benefites earthly, with th blessing to use them.

Q. what belongs to the Spirituall life?

A. Remission of sinnes, and encrease o sanctification.

Q. To what end serves the thankesgiving

A. To teach us to end our prayers wit thanks, and that the glory of all governmen in mercy and justice belonging to God.

Q. Ought wee to thanke God in adversity?

A. Yes, for he sends it as a Father, hee di rects it to our will, and makes his power t be knowne in our weakenesse thereby.

Q. To what end serves the conclusion, amen

A. To testifie our earnest desire and our a surance to be heard in our prayers.

8. *Of the ordinary meane whereby we are made able to serve God.*

WHat are the Ordinary meanes where wee are able to serve God

A. The preaching of the word, the min istration of the Sacraments,

Q. Are men bound to use and obey these?

A. Yes, because they are powerfull instruments of the holy Spirit to breed faith, and the fruits of faith in us.

Q. What if a man lightly or contemne them?

A. They shall perish without grace, for contemning the Conduits of Grace.

Q. How long should we use them?

A. All our lifetime, because we are of nature ignorant and forgetfull.

¶ 9. *Of the preaching of the Word.*

Q. WHat is the preaching of the word?

A. The Ordinance of God for a faithfull opening up of the sense of the scripture, and a prudent application of the same to all sorts of men for their edification in the Kingdome of God.

Q. Is every man able for this office?

A. Not, but only those that are sent of God.

Q. Is every man bound to heare?

A. Yes, for faith comes by hearing.

Q. May not private reading serve a man?

A. Not only, when God hath given the benefit of preaching.

Q. *How ſhould thou come to heare?*

A. With a pure heart, and a Soule tha trembles at the Word.

¶ 10. *Of the Sacraments.*

Q. *WHat is a Sacrament?*

A. A viſible ſigne & ſeale, of an in viſible grace promiſed in the Word.

Q. *How many Sacraments are there i Chriſts church?*

A. Two: Baptiſme and the Lords Supper

Q. *What is Baptiſme?*

A. A Sacrament of mans entrie into th Church, and his ſpiritual union with Chriſt

Q. *Who is the author of the Sacrament?*

A. Ieſus Chriſt.

Q. *Who ſhould miniſter them?*

A. The Paſtor only.

Q. *Why?*

A. Becauſe it is Chriſts command, that h who preaches ſhould baptiſe.

Q. *What is the viſible ſigne in Baptiſme?*

A. Water, and powring it upon the bap tiſed.

Q. *What is the inviſible grace?*

Th

A. The blood of CHRIST, and our ſpi-
ruall waſhing by it.

Q. How art thou made partaker of the in-
viſible grace?

A. By the holy Spirit, waſhing my ſoule
in Chriſts blood.

Q. What is that waſhing of thy ſoule in
Chriſts blood?

A. My Iuſtification and Sanctification by it.

Q. What is thy Iuſtification?

A. The perfyte freeing of my perſon from
the guilt of ſinne and death, and cloathing of
the ſame with the righteous merite of his o-
bedience.

Q. What breeds this in thee?

A. Peace of Conſcience, Ioy in trouble,
and aſſurance of glory promiſed.

Q. What is Sanctification?

A. The freeing of my nature from the
bondage of ſinne, and quickning of it to the
image of GOD by the power of CHRISTS
death and reſurrection.

Q. What breeds this in thee?

A. Further aſſurance of my election, and
an earneſt battell againſt ſinne to the end.

Q. What perſons ſhould be baptized?

A. Infants of faithfull parents, and th aged that can & will give confession of thei faith and repentance.

¶ II. *Of the Lords Supper.*

Q. *WHat is the Lords Supper?*

A. A Sacrament of our spiritual nourishment in the Church: for our furthe growth in union with Christ.

Q. *What is the visible signe in it?*

A. Bread and Wine with the Action therein prescribed by Christ.

Q. *What is the invisible Grace?*

A. Christ his Body and Blood, with al his blessings for increase of grace in mee.

Q. *Is the Bread or wine changed?*

A. No, neither in nature, nor in naturall properties, but in the use, end, and manner o signifying.

Q. *From whence commeth this change?*

A. From the Lords ordinance exponed & used as hee commands with prayer and thanksgiving.

Q. *How calls thou bread and wine in th Lords Supper?*

A. The Bread of the Lord, and the Cup

f the Lord, Yea Christs body and blood.

Q. Why is the Bread called his body?

A. Because it is his body sacramentally, that
, a true signe and pledge of his body, and a
owerfull instrument by his ordinance to put
ee in possession of himselfe, and all this bles-
ngs, and confirme my faith therein.

*Q. How art thou made partaker of the visi-
e signes?*

A. By the outward Action betwixt the
astor and mee.

*Q. How art thou made partakers of the in-
isible grace?*

A. By the inward action betwixt the holy
pirit offering and giving it, and my soule by
ith receiving and possessing it.

*Q. What persons should be admitted to the
rds Supper?*

A: They that can and will try themselves.

Q. How should a man try himselfe?

A. In two points.

Q. Which is the first.

A. In his principall calling as hee is a
hristian in what estate hee standeth with
OD in his faith and fruits thereof, and in
at estate he standeth with man in love.

which

Q. *Which is the second?*

A. In his inferior calling Spirituall or Ci
vill, how hee hath walked before God.

Q. *What if after tryall we finde many fault*
in us, should we abstaine from the Lords Sup
per therefore?

A. No, but we must after tryall commu
nicat.

Q. *Why should wee doe so?*

A. Because the Apostle hath bidden u
try, and then communicat.

Q. *But hee that eates unworthily, eates h*
owne damnation?

A. It is true, but I eat not unworthily, bu
worthily: when after tryall finding my infi
mity and wants, I come humbly in true fait
unfained repentance, and sincere love, resol
ved to goe forward in time to come, an
communicats at my LORDS & heads table
to receive life and strength from him.

FINIS.

The X. Cõmandements of the Almighty God.

GOD ſpake theſe words, and ſaid: I am the LORD thy GOD who hath brought thee out of the Land of Ægypt, out of the houſe of bondage.

1. Thou ſhalt have none other Gods but mee.

2. Thou ſhalt not mak to thy ſelfe any graven Image, nor the likenes of any thing that is in heaven above, nor in the earth beneath, nor in the water under the earth: Thou ſhalt not bow downe to them, nor worſhip them: for I the LORD thy GOD, am a Iealous GOD, and viſits the ſinnes of the Fathers upon the Chilcren unto the third and fourth generation of them that hates me, and ſhews mercy unto thouſands, of them that loves me and keepes my commandements.

3. Thou ſhalt not take the Name of the LORD thy GOD in vaine, for the LORD will not hold him guiltleſſe that taketh his Name in vaine.

4. Remember that thou keep holy the Sabboth day, ſix dayes ſhalt thou labour and doe all that thou haſt to doe, [illegible]

is the Sabboth of the LORD thy God
that, thou shall doe no manner of worke: thou
nor thy Sonne, nor thy Daughter, thy man
servant nor thy maid-servant, thy Cattel, no
thy stranger that is within thy gates: for i
six dayes the LORD made heaven & earth
the Sea, and all that is in them, & rested th
seventh day, wherefore the LORD blesse
the Seventh day and hallowed it.

5. Honour thy Father and thy Mother
that thy days may be long in the land whic
the Lord thy God hath given thee.

6. Thou shalt doe no Murther.

7. Thou shalt not commit *Adultery*.

8. Thou shalt not steale.

9. Thou shalt not beare false witnesse a
gainst thy neighbour.

10. Thou shalt not covet thy neighbou
house, Thou shalt not covet thy neighbou
Wife, nor his Servant, nor his Maid, nor h
Ox, nor his Asse, nor any thing that is his.

LORD have mercy upon us, and write
these lawes in our hearts we beseech thee.

FINIS.